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Essays, Expositions, &c.

THE CHURCH FROM THE APOSTOLIC AGE UNTIL THE TIME OF CYPRIAN.

BY W. S. BLACKSTONE, ESQ., WHIXLEY HALL, YORK.

It will be necessary to bear in mind the democratic element in the church of the apostles, and that presumed equality of all Christians, designated by Paul as "sanctified in Christ Jesus, and called to be saints." But though they were nominally equal in rank and calling, there was nevertheless an acknowledged difference in the amount of the spiritual gifts and graces with which they were endowed. This view of the question will lead us to a proper examination of the 12th and 14th chapters of the First Epistle to the Corinthians, in which we have the authority of Holy Writ for our guide, in discovering the mode of conducting public worship in these primitive ages.

The apostle tells us there were "diversities of gifts, but the same spirit." God the Holy Ghost was the same spirit to all, none could claim an exclusive relationship to that Heavenly Instructor. None would dare to call themselves the "sole depositaries" (as the Bishop of Oxford would assert) of supernatural graces. It is the same spirit given to all—received by all. But the apostle in the 12th chapter especially shows to us, that the same spirit given to all, works in a different manner and degree by all. "For to one is given by the same spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another the interpretation of tongues; but all these worketh that one and the self same spirit, dividing unto every man severally as He will."

This is the description of a spiritual church, such as the apostle desired to be perpetrated upon earth, and although elders were appointed to rule and in some instances teach, yet there was no special dedication of any class or order of men as the only persons authorised to minister in the church. Such a church would indeed realise the beautiful vision of the Prophet Jeremiah in the latter days—"When they shall teach no more, every man his neighbour, and every man his brother, saying, know ye the Lord, for they shall all know me, from the least of them to the greatest of them saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." All were to take their part in this spiritual church according to the several graces bestowed separately

upon each, "For the body is not one member but many." Not one class of believers separate from the rest of those "sanctified in Christ Jesus, and called to be his saints," making themselves as it were one member—narrowing the universal and catholic term of "the church" to themselves, having no need of other members of the body, but, as it were, lording it over the other less comely parts. But God, says Paul, "hath set the members every one of them in the body as it hath pleased Him." He has formed the body, His church, with its various members in such a manner as He saw would best conduce to the harmony and usefulness of all. "Now are ye the body of Christ, and members in particular." The specific idea is here that Christ is the head of the whole church, that he, through his spirit, presides over all. That you are (as individuals) members of the body of Christ. Each one by himself is a member of that spiritual body—not by self-appointment or self-ordination—but to every one "according as He willis." Thus Christ, through the Holy Ghost, sent forth some filled with special graces to attend the office of apostles. Others were pre-eminently gifted with the grace of prophecy. Some excelled as having specially the means of instructing, and were called teachers. Many not having these special graces, were enabled through the Holy Ghost to work miracles, or else healed the sick. Some were distinguished by the art of ruling, or of keeping order in the church, having "the gifts of government." Some were peculiarly fitted for the office of deacon, for special care of the wants of the poor. These had the gifts of "helping," whilst to others a peculiar faculty of understanding divers tongues, rendered them most fitting instruments through the Holy Ghost for disseminating and publishing the truth of the gospel in all lands. Thus we find the whole body of the church, through all its members, usefully employing itself to its own edification and to God's eternal glory, without separating itself into any peculiar caste, but each using his own special gifts of the spirit according as he was led by that supernatural guide.

This is a brief summary of 1 Cor. xii., and before we come to the 14th, which gives us some insight into the usual mode of conducting public worship, we have a short but invaluable chapter, interfering as it were with the thread of the argument, but in reality carrying out to the fullest extent, the apostolic position that each member of the church had its own particular duty to perform, and that universal charity was necessary in order to prevent one member of the body from arrogating to himself a higher degree of excellency as to his work—a very necessary admonition to those in the Corinthian church who despised others, but one suited equally to every age in the Christian church, and certainly not inapplicable to our own times.

The apostle says, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

We turn next to the 14th chapter, and this will give us some insight into the primitive mode of worship in the respective churches. Much confusion would seem to have occurred in the church at Corinth by tumultuous and irregular proceedings, and that want of due subordination to what may probably have been very weak ruling powers, which caused such scandal to the Christian profession. We find from the 11th chapter that women prayed and prophesied in public. Paul does not in the first instance prohibit that spiritual avocation, he blames their want of delicacy in doing so with their heads uncovered, a very unseemly practise in those eastern climes. Whereby she cast dishonour upon her head, or husband, for "the head of the woman is the man," and for a woman in those days to appear in public unveiled was a shame and disgrace to her. The apostle, however, soon takes a different view of female ministrations —forbidding them altogether—"Let your women keep silence in the churches for it is not permitted unto them to speak, but they are commanded to be under obedience. The same admonition he gives subsequently to Timothy. This very injunction, however, will plainly indicate to us that there was no apostolic canon against any educated or spiritually gifted *man* praying or preaching in

the congregation and far from it, for in the 31st verse of 14th chapter it is written—"Ye may *all* prophesy one by one, that all may learn."

It was the want of regularity in their proceedings that Paul blames. Under real or pretended inspiration each one strove for a hearing without respect to the authority of the presiding elder, some even in unknown tongues, to the manifest disquietude of the assembly. "How is it, brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Can anything give a more vivid picture of such a state of confusion in an ill regulated church, presided over by a weak and insufficient authority? This passage is not quoted in praise of such liberty, or in defence of a similar want of organisation, but as a strong and conclusive argument against such as would seek to establish a distinct and exclusive order of ministers in the church as of apostolic commission; or, as the common term is, of apostolic succession.

But if such liberty was allowed in the usual places of meeting where the Scriptures were read and expounded, prayers offered up, and psalms sung, what shall we say respecting the ordinances of religion, which the Patristic church has called "the Sacraments"? Paul gives us a very clear insight into the mode in which the Lord's Supper was celebrated by the church at Corinth; and we must particularly caution our readers against an attempt made by the Sacerdotal party to understand the apostle's words as relating to the *agapæ* or lovefeasts, and not to the Lord's Supper; the 23rd and following verses of the 11th chapter clearly convince us that Paul alluded to the commemorative feast in remembrance of our Lord's precious death, and certainly not to those tumultuous and even licentious orgies which brought such disgrace afterwards upon the Christian cause.

The apostle censures their conduct at the Lord's Supper, but at the same time we learn from him what the usual custom of partaking of it was. "When ye come together therefore into one place, this is not to eat the Lord's Supper." Such a covetous and dissolute mode of proceeding is not to celebrate in a proper spirit the Lord's death. "For in eating every one taketh before another his own supper, and one is hungry, and another is drunken." One is deprived of his share through the gluttony of his neighbour, whilst another partakes immoderately of the wine, and turns the ordinance into revelling and debauchery. "What have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" What can be a more striking passage respecting the gross conduct of the Corinthian church on such an occasion? It is clear that in the administration of the Lord's Supper there was no officiating minister, certainly no priest, to offer up the oblatæ, or consecrate the element, and without doubt—NO ALTAR. Each appeared to help himself, yet the apostle did not blame such a mode of celebrating the Eucharist. His censures were directed against the covetous scrambling for food, the rioting and excess in the feast itself. How did he express his surprise, his disgust, and condemnation of such proceedings? The apostle adds, "What shall I say to you? shall I praise you in this? I praise you not." He does not bid them wait and take the consecrated elements from the hands of a regularly ordained minister, but gently rebukes them by saying, "When ye come together to eat, tarry one for another, and if a man hunger, let him eat at home, and the rest I will set in order when I come."

From these concluding words it would seem that the apostle had some plan in view for preventing the recurrence of such scenes; the evil was such, that the appointment of a distinct order of ministers in the church might have seemed to us to be necessary to heal the disorder, and secure proper decency and order in public worship. But we do not find that the apostle ever proposed so extensive a change, and, as the graces and gifts of the Holy Spirit were at that time so manifestly displayed, and were poured down upon each member of the church, it was evidently the will of God to maintain that liberty and equality, upon the basis of which Christ's religion had been founded. How

long this state of things continued, and by what means the important change which afterwards took place was effected, may not be very accurately determined, on this subject at least Holy Scripture is totally silent, for the Acts of Apostles do not carry us so far as the death of Paul, and though John wrote some thirty years after, we have no indication in any of his writings, that the change was effected during his life, which was prolonged to the close of the first century.

It is clear, therefore, from the Epistle to the Corinthians, that it was the custom of the primitive church to meet on every Sunday, that the whole church, male and female, came together under the presidency of some one of the presbyters or elders, who were the ruling authority in the assembly. That hymns and praises were sung, and the Scriptures read and expounded, after which, at eventide, they again met to eat together at a common meal, where bread and wine were taken in remembrance of their Lord's body offered once up, and his blood shed, so as to keep alive perpetually that sacrifice of himself till his second coming. It appears moreover that at these meetings every male was at liberty to pray, read, or teach, and every one helped himself at the Eucharistic meal to the pre-ordained elements of bread and wine; and such, for ought we know, continued to be the practice for a lengthened period after the apostles had ceased from their earthly labours. At all events the subsequent changes made in the church emanated not from their injunctions or authority.

We find likewise from the authority of Tertullian, who wrote at the close of the next century, that in his time it was the indisputable right of every member of Christ's church to teach in it and administer the ordinances. In his work upon baptism, chapter 17th, he thus endeavours to distinguish what is of *divine right*, and what is due to *human order*. "For considered in itself," he writes, "the laity have a right to administer the Sacraments, and to teach in the church the word of God; and the Scriptures were by God's grace communicated to all Christians, as instruments of God's grace. But the question here is, not merely what is *lawful* in general, but what is *expedient* under the circumstances. We may here apply the words of St. Paul, 'all things are lawful for us, but all things are not expedient,' from regard therefore to the necessary order of the church, the laity ought to exercise their priestly rights in administering the Sacraments only when time and circumstances require it." These opinions coming from so well known an authority as Tertullian convey to us at least some definite idea of the period at which this important change in the church was about to take place. We may probably fix the date of the termination of the properly called apostolic church about 200 years after Christ, from which sprung that which we may designate as the patristic church, with its recognised triple orders of bishops, priests, and deacons. We find Tertullian using the word "laity," and about this period the church had divided itself into lay and cleric. To obtain the abdication of the general priestly element by the former, and to place it exclusively in the hands of the latter body was the great point in agitation. If Tertullian did not live to see the change wholly effected, he may at least be said to have lived on the very brink of the period of transition, and his testimony be received as conclusive of our previous argument that, up to his time at least, no exclusive body existed, called by whatever name, to which the ministerial offices of the church had been by apostolic regulations confided.

Before we leave this period, we may point out as another mark of the primitive church, the value assigned in it to individual and family prayer. Where no separate order of men existed to celebrate public worship, or, rather as we may say, to interpose between man and his Creator in spiritual intercommunion, it became the every day duty of those who were "sanctified in Christ Jesus, called to be his saints" to be instant in every opportunity of opening their hearts to God. Every part of the day was to be dedicated to His service. The Christian, not only on rising from his bed, or returning to it at night, but at every meal time, and in every transaction of importance, was to consecrate

every thing by prayer. "It becomes the believer," says Tertullian, "neither to take food, nor enter a bath, without interposing a prayer; for the strengthening and refreshing of the soul should precede the strengthening and refreshing of the body—the heavenly the earthly."

The value attached to private worship shows that each considered himself a priest unto the Lord. But when a separate class arose of persons who considered themselves to be alone privileged to offer up prayer and sacrifice, how much did this private and domestic duty become weakened and paralysed. When a class separate and distinct from the rest of the body was selected to officiate in God's house of prayer, when those who belonged to this class were not allowed to have other avocations or worldly pursuits, in order that they might keep themselves actively employed in the services of the church, when throughout almost the whole of every day the priest attended in the consecrated building, and festivals innumerable were invented in order to keep the minister in occupation, though it might be to the hindrance of other necessary duties of the flock, then the Sacerdotal influence began to prevail, and the every day duty of each member of Christ's church was transferred to a vicarious agent, and perhaps the most dangerous result to religion was that, when no longer the baptised soldier of Christ felt the great responsibility attending his duty, but looked to another to stand between him and his God, to offer up that reasonable service which it was his duty, his sworn duty, to render himself.

Having arrived at this state of transition in the early apostolic churches, we cannot dismiss this part of their history, without stating that our views are not in opposition to any regulations whereby a proper and decent celebration of divine worship may be attained, we have been forced into these details not in hostility to a regular form of church government, but in opposition to those who claim the office which they hold as exclusively their own, and who pretend to derive it from apostolic succession. An examination of Scripture compels the conclusion that in the apostolic age their was no peculiar body in the church exclusively set apart for spiritual things, nor in any way exclusively gifted with supernatural graces, and that whatever body of men have since arisen claiming to have such a character, their sole title deeds to such can only be proved from human laws and regulations. In Christian love, therefore, let the original type of the churches of Christ be accepted *now*, and let all who labour to set forth the value of the cross of Christ, and preach boldly acceptance with God through his merits *alone*, be allowed by all true believers and recognised as those "who speak in our own tongue the wonderful works of God."

THE ANABAPTIST.

A PROSE TRANSLATION FROM GERMAN VERSE.

The deep gloom of a wintry night lay heavily on the moorlands of Holland. The heavens, like a starless canopy, seemed to rest upon the earth, and only a feeble reflection from the snow threw an uncertain twilight upon the dull grey clouds. Like a well stretched carpet lay the white covering, as smooth as glass, unbroken by a single hill far or near. The humid basins, full to the brim, flowed into the dykes below, and for miles round the eye looked in vain for a single resting place. All was still. The east wind alone moaned painfully through the night, bringing on its bosom the low murmuring death wail from a distant town. Similar notes of mourning were not wanting in the country, for it had become a battle-field where, under Alva's flag, persecution revelled in murder and blood. All else was silent as death. Every window was dark; every hearth cold. Not a bird was on the wing; nor was there even the bark of a dog to be heard. But see! From Asperon there comes forth first one and then another. Like two dark flying shadows they rush forward. So flees only the despairing, and so pursues only the persecutor. Surely in these two we must have before us the victim and his foe. So it is. The first is Richard

Williamson, an anabaptist, the second is the hangman, one of Alva's spies. With closed doors and at a late hour Williamson was, as he supposed, alone with God. His devout feelings found expression in a simple song of praise, which in a low voice, but with deep earnestness he poured forth to God. His voice was not so low however as to escape the ears of a lurking spie who listened with breathless attention and drank in every word, as like a tiger ready to spring he lay crouching at the door until sure of his prey. At last, by a sudden knocking, he made his presence known. Alarmed, Williamson started up. "That," said he, "is not the announcement of an approaching guest." And nimbly swinging himself through the window he ran off with all the speed of which he was capable, his pursuer following him, alarmed lest his prompt action should end in his escape. Oh, how light is the foot of fear! Over fields and ponds, over hedges and ditches the hunted man pursued his way unobstructed and uncaptured. Almost breathless with effort he noticed that his pursuer was gaining upon him. He saw dim lights glimmering in the distance and shadowy forms in rapid motion. Summoning all his powers, with a sudden spring he darted forward in the direction of a neighbouring stream. The ice was only thin, but thick enough for the winged feet which hardly touched it in their flight. He had gained the opposite bank and was climbing up the steep, when a crackling noise, accompanied with loud cries of distress, fell upon his ear. He looked back and by the feeble light of the snow saw his persecutor in the greatest danger. Surrounded by the breaking ice he was engaged in a struggle with death. It is the vengeance of heaven. Rejoice, Williamson, you are free! No! That cry was no longer the voice of a foe, but of a suffering fellow man, of a husband and a father. His resolution was taken, and quickly turning back he reached the spot and from the dark jaws of death drew forth the drowning man. With astonishment and incredulity he seized the hand of his deliverer, and with heartfelt regret for the part he had acted poured forth his grateful acknowledgments. "Flee, the officers are coming!" he exclaimed in a voice full of anguish. But it was too late, for they were on the spot before he had uttered the words of warning. Savagely they seized their victim and with mocking laughter listened to the story of what had happened. "Save him, he is my deliverer"! cried the rescued man falling upon his knees. But it was in vain. "Silence!" they replied. "Such a prize shall not escape the stake. Do you want to burn too, with your wife and child? He who allows a heretic to escape is a heretic himself, and you know how Alva punishes and also how he rewards."

For the first time as he takes the prisoner away he curses the occupation in which he was engaged. Gladly would he have endured cruel mockings and bonds himself rather than conduct to death the man who had saved his life.

At length they stand before the justice if such a title may be given to him who takes the part of the wolf against the unoffending lamb. The prisoner is charged with being an anabaptist and is condemned to die at the stake. And now the fire blazes upward and a thousand tongues of flame cry to God for vengeance, but the sufferer enveloped in the bright purple mantle stands calmly, like Elijah the prophet, in his chariot of fire. His accusers were right. He was indeed an anabaptist. Twice he was baptised and each was a true baptism. Once as a Christian he was baptised with water in the river's cold flood, and then as a martyr in the consuming heat of persecution's fire.

Southport. J. J.

QUESTIONS FOR CHURCH MEMBERS.

BY T. W. MEDHURST, GLASGOW.

No. 3.—What is the Great Want of the Age?

Enthusiasm in the matter of spiritual religion is the great want of the age. Romanism, rationalism, and ritualism, are intensely enthusiastic. To meet

and to counteract their deadly progress it is needed that the true assemblies of Christ be at least as enthusiastic in writing, printing, and circulating the truth of God, as the propagators of error are in spreading the lies of Satan. The painters, sculptors, and artists, of olden time, manifested a spirit of order and devotion in the prosecution of their works, such as we need to manifest in maintaining and spreading the principles of the kingdom of Christ. It is needed that all who labour in Christ's vineyard should take a deeper interest in, and realise more than ever they have yet done the importance of, the work in which they are engaged. Our ministers, deacons, church members, and Sabbath school teachers, need to have *more heart in the service of Jesus*. We need the spirit of those noble men who have cheerfully laid down their lives as martyrs to the cause of truth. We sometimes fear that the church of Christ in her movements, has become majestically slow. Whereas, she was wont to leap on the tops of the mountains, now she keeps to the valleys, and is slow to undertake any great work for the honour of her King.

The Holy Spirit of God dwells with enthusiasm. That is His rest. That is His sacred fire. Enthusiasm is the leaf on which His dew droppeth. It is the sign and mark of His dwelling in the assembly. The apostles were men all on fire with enthusiasm. See Peter on the day of Pentecost. John was not an educated man. He was but a fisherman's son. What could he know? But he was filled with the love of Jesus, with the love of God's truth, and with the love of souls,—he was an enthusiast. The fires of zeal enkindled within the church, overcame the fires of Diocletian and of other maddened persecutors. The church used to be as a lion out of the forest roaring upon her prey, but now, if she be like unto a lion, it is as a lion with his teeth drawn. In olden times nine out of every ten of those who became Christians became beggars for Christ. Men then believed they were to die for Christ; to conquer as Christ conquered, through suffering.

Throughout the whole past history of the church the only men who have left their mark behind them were earnest men. At the times of the Reformation all was enthusiasm—then men and women were terribly in earnest. Call to mind, the miner's son, Martin Luther. His spirit within him rejoiced at persecution, because, overruled by God, it aided in spreading abroad the truth. The Pope's bull was made to draw along the gospel plough. Remember the noble John Calvin. He was always afflicted, always calm, always cool, yet he ever had the keenness of a razor, combined with the force of a cannon ball. That age was an age of earnestness, not of tongue-holding and of truth-clipping. Common pedlars carried Bibles in their packs and thus the word of God was known. Under God's blessing, how swiftly did the fire of enthusiasm burn its way in the days of Wesley, and of Whitfield. There was nothing novel in Whitfield's doctrine, but he was an enthusiast in his Master's cause, and was ever bold as a lion. Then people could rise out of their beds at five o'clock in the morning that they might hear the gospel preached. The same may be said of the days of Christmas Evans, in Wales. He was a man of God filled with a holy enthusiasm.

There is a power in enthusiasm. What a difference there is between a man at one time and the same man at another! How he speaks with energy, decision, and force, when he is thoroughly woke up! What a difference there is between the sea in a calm, and in storm and hurricane! What a difference there is between a lion asleep and a lion lashed into fury! Oh! that our souls were all on flame with the fire of heaven, as the souls of some are on flame with the fire of hell. What can a madman not do? he has supernatural strength! And we want—the age wants—a little of holy madness.

Enthusiasm dignifies both the worker and his work. A sacred halo is round the head of every earnest Christian. If we are co-workers with God, let us magnify our work—it is work of no ordinary kind in which we are engaged. Christians are ambassadors of the skies, fellow-labourers with God, joint-heirs with Christ. Feeble though they may think their instrumentality to be, yet

the spirit of God working with them, they shall be instrumental in peopling heaven, augmenting the pains of hell, and filling the courts of the Great King with eternal praises. If we are enthusiastic we shall be quickened for our work; but if we are not enthusiasts we shall be dull in it, and it will be a weariness to us.

Enthusiasm will overcome many difficulties. Enthusiasm will have an influence on others. Truth itself loses its force if not spoken with enthusiasm, while God often uses the enthusiasm of the preacher to impel faith. If the world says we are mad let us bite the world and prove the accusation. Our theme demands enthusiasm. The truth of God is worthy of God, worthy of all our energy to make it known, and worthy to be received by sinners. Can we be cold and lifeless, when we think of everlasting love, of covenant purposes, of sovereign grace, of blood redemption, of divine oaths, and of free mercy? Our *aim* requires earnestness. We are witnesses for Christ. Our sure prospect of success at last should inspire us with enthusiasm.

Spirit of God inspire us. Give us earnestness and energy. Let all Thy quickened people be on fire. If Thy ministers cannot get scholarship, do Thou fill them with enthusiasm. Let us all seek for ourselves this sacred fire, by seeking closer fellowship with Jesus.

[The above is a very imperfect outline of an address which the writer heard delivered, and which he has written from memory.—T. W. M.]

A WORD FOR BLACKSLIDERS.

BY THE REV. SAMUEL COULING.

"Return ye backsliding children, and I will heal your backsliding."—Jer. iii. 22.

How various are the ways in which God speaks to his people; and how strikingly adapted to their various circumstances are the words of his mouth. Line is given upon line, precept upon precept, hear a little and there a little, as the wants of His children seem to require. And yet how frequently do we forget Him, turn as it were our backs upon Him, and grieve the Holy Spirit of God by our waywardness, obstinacy and backsliding. But not withstanding all this, God in his mercy still says, "return ye backsliding children, and I will heal your backslidings."

"Grace will complete what grace begins,
To save from sorrows and from sins;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes."

The Lord has some children in the family who have backslidden. One might have supposed that the Lord would have had no more to do with those who thus turn from him and forget him. But His thoughts are not our thoughts. "He hateth putting away." Once a child, always a child. The prodigal leaving his Father's home and spending his substance abroad in riotous living, bringing, it may be, disgrace upon his family, and provoking his Father's wrath, yet does not cease to be the son of those who gave him birth. So with the child of God. Having been born again, not of corruptible seed, but of incorruptible, by the word of God, which abideth for ever, he shall live though there may be times when life seems ready to expire, yet his life being hid with Christ in God, the seed shall remain in him, because he is born of God. This, however, is not because of our attachment to the Saviour, for as we have seen, we have forgotten him, slighted him, turned from him.

"But though we have him oft forgot,
His loving-kindness changes not."

But what is it to backslide? Is there one of our readers who does not know experimentally what it is to backslide, more or less, from God; who has not

to confess manifold short comings; sins of omission and commission; hard thoughts of God and of his dealing towards them? How many of us have to mourn over our disregard to the ordinances of his house; neglect of his word; and general coldness in his service. Our own hearts, our closets testify to this. Some, however, have gone beyond this, and have perhaps openly backslidden, and by their conduct have brought disgrace upon their profession. They have perhaps gone so far as to be thrown again into the world and to lose all the appearances of godliness. They may even for a time be guilty of such conduct as for a time, at least, to render it improper for their fellow Christians to commune with them. Such a person was found in the Corinthian church. Such a backslider was David. Peter, also, who denied his Master with oaths and cursing was a backslider to a lamentable extent. Oh! it is fearful truly when any who, having professed the name of Christ, are found to be practically denying the injunction, "Let him that nameth the name of Christ depart from iniquity." May we examine our hearts that we may learn how the matter stands with us. A neglect of the word of God, and of the private exercises of the closet, opens the way for temptations to enter. Satan knows his time, and makes the best of his opportunity. If the watch tower be forsaken, the enemy will attack the cidatel, and take it either by force or stratagem.

But our heavenly Father says, "*return*." This implies that they had been to him before. And there must still be life or they cannot return. In Isaiah xliv. 22, a reason is given in addition to the invitation, "Return unto me, *for I have redeemed thee*." I have redeemed thee, therefore, return ye backsliding children. "Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 12—14).

Do we want to know the true method of returning to God. Here it is, Hos. xiv. 1, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto him, take away all iniquity, and receive us graciously; so will we render unto thee the calves of our lips." We must return to God as though we had never been to him before; and in the same way as we went at first. When we were first drawn to God by the Spirit we had to cast ourselves at his footstool as guilty, hell deserving sinners, entirely undone without an interest in the precious blood of the Lord Jesus Christ. Thus we must also present ourselves as backsliders; guilty, empty, worthless.

Thus returning, God says, "I will heal their backsliding; I will love them freely; for mine anger is turned away from him." Let then our responsive reply be, "Behold, we come unto thee, for thou art the Lord our God."

It may be that there are some backsliding children who have returned to the Lord their God, but who are nevertheless called to mourn over the altered conduct of some of their fellow Christians towards them. Let us beware that we act not uncharitably here. Let us rather welcome the returning backslider with gladness. Let him be watched over, cared for, and admonished as a returning brother. "Let him that thinketh he standeth take heed lest he fall."

"I will heal your backsliding." When we depart from God we may expect to suffer for it. We always correct our own disobedient children; so when we backslide from God, he will visit us with stripes. A good old writer says, that "The sins of others pierce Christ's side, but those of his people wound his heart." They will therefore be corrected for it. "In thy faithfulness thou hast corrected them." "I will bear," said one, "the indignation of the Lord, because I have sinned against him." Backsliding from God is sure to bring along with it its train of sorrows; loss of peace, comfort, and hope; coldness

the spirit of God working with them, they shall be instrumental in peopling heaven, augmenting the pains of hell, and filling the courts of the Great King with eternal praises. If we are enthusiastic we shall be quickened for our work; but if we are not enthusiasts we shall be dull in it, and it will be a weariness to us.

Enthusiasm will overcome many difficulties. Enthusiasm will have an influence on others. Truth itself loses its force if not spoken with enthusiasm, while God often uses the enthusiasm of the preacher to impel faith. If the world says we are mad let us bite the world and prove the accusation. Our theme demands enthusiasm. The truth of God is worthy of God, worthy of all our energy to make it known, and worthy to be received by sinners. Can we be cold and lifeless, when we think of everlasting love, of covenant purposes, of sovereign grace, of blood redemption, of divine oaths, and of free mercy? Our *aim* requires earnestness. We are witnesses for Christ. Our sure prospect of success at last should inspire us with enthusiasm.

Spirit of God inspire us. Give us earnestness and energy. Let all Thy quickened people be on fire. If Thy ministers cannot get scholarship, do Thou fill them with enthusiasm. Let us all seek for ourselves this sacred fire, by seeking closer fellowship with Jesus.

[The above is a very imperfect outline of an address which the writer heard delivered, and which he has written from memory.—T. W. M.]

A WORD FOR BACKSLIDERS.

BY THE REV. SAMUEL COULING.

"Return ye backsliding children, and I will heal your backsliding."—Jer. iii. 22.

How various are the ways in which God speaks to his people; and how strikingly adapted to their various circumstances are the words of his mouth. Line is given upon line, precept upon precept, hear a little and there a little, as the wants of His children seem to require. And yet how frequently do we forget Him, turn as it were our backs upon Him, and grieve the Holy Spirit of God by our waywardness, obstinacy and backsliding. But not withstanding all this, God in his mercy still says, "return ye backsliding children, and I will heal your backslidings."

"Grace will complete what grace begins,
To save from sorrows and from sins;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes."

The Lord has some children in the family who have backslidden. One might have supposed that the Lord would have had no more to do with those who thus turn from him and forget him. But His thoughts are not our thoughts. "He hateth putting away." Once a child, always a child. The prodigal leaving his Father's home and spending his substance abroad in riotous living, bringing, it may be, disgrace upon his family, and provoking his Father's wrath, yet does not cease to be the son of those who gave him birth. So with the child of God. Having been born again, not of corruptible seed, but of incorruptible, by the word of God, which abideth for ever, he shall live though there may be times when life seems ready to expire, yet his life being hid with Christ in God, the seed shall remain in him, because he is born of God. This, however, is not because of our attachment to the Saviour, for as we have seen, we have forgotten him, slighted him, turned from him.

"But though we have him oft forgot,
His loving-kindness changes not."

But what is it to backslide? Is there one of our readers who does not know experimentally what it is to backslide, more or less, from God; who has not

to confess manifold short comings; sins of omission and commission; hard thoughts of God and of his dealing towards them? How many of us have to mourn over our disregard to the ordinances of his house; neglect of his word; and general coldness in his service. Our own hearts, our closets testify to this. Some, however, have gone beyond this, and have perhaps openly backslidden, and by their conduct have brought disgrace upon their profession. They have perhaps gone so far as to be thrown again into the world and to lose all the appearances of godliness. They may even for a time be guilty of such conduct as for a time, at least, to render it improper for their fellow Christians to commune with them. Such a person was found in the Corinthian church. Such a backslider was David. Peter, also, who denied his Master with oaths and cursing was a backslider to a lamentable extent. Oh! it is fearful truly when any who, having professed the name of Christ, are found to be practically denying the injunction, "Let him that nameth the name of Christ depart from iniquity." May we examine our hearts that we may learn how the matter stands with us. A neglect of the word of God, and of the private exercises of the closet, opens the way for temptations to enter. Satan knows his time, and makes the best of his opportunity. If the watch tower be forsaken, the enemy will attack the cidatel, and take it either by force or stratagem.

But our heavenly Father says, "*return.*" This implies that they had been to him before. And there must still be life or they cannot return. In Isaiah xliv. 22, a reason is given in addition to the invitation, "Return unto me, *for I have redeemed thee.*" I have redeemed thee, therefore, return ye backsliding children. "Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 12—14).

Do we want to know the true method of returning to God. Here it is, Hos. xiv. 1, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto him, take away all iniquity, and receive us graciously; so will we render unto thee the calves of our lips." We must return to God as though we had never been to him before; and in the same way as we went at first. When we were first drawn to God by the Spirit we had to cast ourselves at his footstool as guilty, hell deserving sinners, entirely undone without an interest in the precious blood of the Lord Jesus Christ. Thus we must also present ourselves as backsliders; guilty, empty, worthless.

Thus returning, God says, "I will heal their backsliding; I will love them freely; for mine anger is turned away from him." Let then our responsive reply be, "Behold, we come unto thee, for thou art the Lord our God."

It may be that there are some backsliding children who have returned to the Lord their God, but who are nevertheless called to mourn over the altered conduct of some of their fellow Christians towards them. Let us beware that we act not uncharitably here. Let us rather welcome the returning backslider with gladness. Let him be watched over, cared for, and admonished as a returning brother. "Let him that thinketh he standeth take heed lest he fall."

"I will heal your backsliding." When we depart from God we may expect to suffer for it. We always correct our own disobedient children; so when we backslide from God, he will visit us with stripes. A good old writer says, that "The sins of others pierce Christ's side, but those of his people wound his heart." They will therefore be corrected for it. "In thy faithfulness thou hast corrected them." "I will bear," said one, "the indignation of the Lord, because I have sinned against him." Backsliding from God is sure to bring along with it its train of sorrows; loss of peace, comfort, and hope; coldness

and formality; it may be the loss of friends; but certainly the loss of the sensible manifestations of God's presence and favour. And then what deep searchings of heart, what agony of soul, what sleepless nights, what tearful eyes are occasioned when we are brought to feel the peculiarity of our situation. In this state we are sometimes prone to think more of the sorrow we endure, than of the sin we have committed. But it is not until we can cordially say, "Just and true are all thy ways, thou King of saints," that we can realise anything like a return of peace to our souls. "I will heal your backsliding." Those only who have backslidden, and returned to the Lord, and found mercy at his hands, can fully enter into the preciousness of this passage. The wound you have made, I will heal. The agony you have wrought, I will remove. "I will forgive your iniquities, and remember your sins no more." "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me; for I have redeemed thee." The Lord preserve us all from backsliding; but if we have backslidden from his ways, may the Lord enable us all to return unto him and find "rest for our souls."

"Return, O Holy Ghost, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

Scarborough.

SACRED HISTORICAL EXTRACTS RELATING TO THE FIRST CENTURY.

As to the Christian congregations of this period, their members were in the first instance mostly of the lower classes, working men, slaves or freedmen. Soon, however, Christianity gained proselytes among the rich and the higher classes, at least out of Palestine, particularly among the women. Each congregation was called originally by the same name as their place of worship, a synagogue, of which *congregation* is the Latin translation. Afterwards the Hellenistic expression "popular meeting," ekklesia, became prevalent; the late appellation, taken from the name of the place of worship (Kyriake, the house of the Lord), has caused the word to be translated church, kirk, kirche. The Hebrew and Hellenic names have in common the idea of a congregation of people. Each church was independent of the others; they were governed by leaders, called by the translated Hebrew name presbyters, that is to say elders, or by the Hellenic name bishops, Episcopi, that is, superintendents or overseers, or inspectors. The apostles acted as the general visitors and advisers of these congregations: but they did not interfere with their legislative autonomy any more than did the elders or bishops. In all cases the ekklesia was autonomic, sovereign; the apostles themselves took their place in these assemblies. *That autonomy did not produce separation, because the Christian congregations had the spirit of Christ in them.* . . . . The first link of this chain was at Jerusalem, from whence it extended itself to Antioch and Babylonia, and from Syria to every part of Asia Minor as well as Egypt; and having reached Europe, by way of Macedonia, Achaia, and the isles of the Ægean Sea, it embraced the metropolis of the ancient world a few years before the two princes of the apostles perished there in the Neronian persecutions of the year 65 of our era."—*Hippolytus and his Age, Vol. I.*

IOTA.

Correspondence.

"DUTY FAITH."

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—As you have admitted into your issue for June a letter from Mr. Balfern, animadverting on an article of mine on duty faith, which was inserted in another periodical, I trust you will open your columns to me for a brief rejoinder. If any of

your readers feel that interest in this question which its importance demands, I hope that they will take the trouble to procure, by loan or purchase, a copy of "The Voice of Truth" for January, February, and April of this present year. The two former numbers contain the article to which Mr. Balfern refers, and the latter contains a letter on the same subject to which he does not refer. It is impossible to do justice to either writer unless the productions of both are read at length, and in connection with each other. But as it is probable that some readers of Mr. Balfern's letter may never see the article which occasioned it, I beg leave to present a very brief sketch of the arguments I employed, with a few additional observations.

The following sentences unfold the question to be discussed:—"The faith here intended is that belief on Christ with the heart unto righteousness, which if a man have he shall certainly be saved." "The doctrine of duty faith is, that it is the duty of every one who hears the gospel to exercise saving faith, with the consequence, that if he do not believe and be saved he will be condemned with a double condemnation; first, as a transgressor of the law; and secondly, as a rejecter of the gospel." "Duty faith lays an imperative obligation on a sinner, as such, in his unregenerate state, to believe on the Lord Jesus unto salvation. Whether the just and holy God has laid such an obligation on the sinner or not, is the only question before us." It appears that Mr. Balfern admits this statement of the question to be correct. I wrote,—"Our argument is addressed to those only who hold the doctrines of eternal, personal, and unconditional election to eternal life; particular redemption, that is, that Christ died for the elect only; and the absolute necessity of the work of the Holy Spirit for the production of spiritual life in the soul of man." Again, it appears that Mr. Balfern admits the truth of these doctrines. I then proposed "to take a rapid view of duty faith in its relation to the atonement by Christ; to the work of the Holy Spirit; to the law; and to the gospel.

The following sentences indicate the line of argument under the first head: "Saving faith is one and the same in essential character throughout all the stages of its development." "The first act of fiducial reliance on the finished work of the Lamb gives the individual the warrant to say, 'He loved me, and gave himself for me.'" "Duty faith, then, calls upon every one who hears the gospel to exercise a faith which at once gives him the warrant to *believe*, and will ultimately give him to *know* that Jesus loved him, and gave himself for him." "Let us now turn to the awfully solemn facts of redemption." "If we accept the doctrines we have assumed, we cannot reject their necessary consequences; we must in subdued tones affirm them." "Particular redemption implies that a portion of mankind is left unredeemed. There are some, more or fewer, for whom the Saviour did not die." "Those for whom the Saviour did not die *cannot* be saved; as it would be a contradiction in terms to say that a man may have saving faith and yet not be saved, so it is clear that he who *cannot* be saved *cannot* have saving faith." "On what principle can it be affirmed that it is the duty of all who hear the gospel to believe it savingly? Can the just and gracious God demand of any of his creatures, as a duty, that which in his pure sovereignty he has rendered impossible?" Mr. Balfern says:—"We reply, that obligation to believe does not arise out of redemption which originates in divine sovereignty, but is related to the eternal, immutable, moral law of God." The principle here announced will come under consideration when we arrive at the third head of my original article. In the meantime I notice one paragraph in this connection. I wrote:—"It is then an *absolute impossibility* for an unredeemed sinner to have saving faith." On which Mr. Balfern says, "But who are the unredeemed sinners? This is one of God's secrets, and his secret will is not the rule of our conduct either in preaching or practice." Bearing on this I had written, as by anticipation,—"Granted—But can it be thence inferred that God's secret will ever renders the

performance of his precepts an absolute impossibility?" "According to the doctrine of duty faith, the righteous judge eternal charges a great number of mankind with additional and aggravated guilt because they do not individually and savingly believe on the Saviour, when the Saviour, as such, is not sent to them or for them." "Although man does not know the secret will of God concerning him, God himself does; and we plead more for the honour of God's character than would accrue were it to be supposed that he took advantage of the unavoidable ignorance of His creatures."

Under the second head, namely, "duty faith in its relation to the work of the Holy Spirit," I wrote:—"The work of the Spirit here intended is *regeneration*. We assume that there is an essential difference between a natural and a spiritual state; also, that man in his natural state is spiritually dead, and unable to produce spiritual life in himself." "Saving faith must have a spiritual character." "As the demand of duty faith is for a faith that is saving," so its demand is, "that the unregenerate sinner shall originate the principle and act of spiritual and saving faith in his own soul." "As under the former head we found saving faith to be impossible to the unredeemed, so here we find it to be impossible to the unregenerate. But the demand of duty faith, as such, is in every case made on man as unregenerate. Hence in every case it demands an impossibility." I do not perceive that Mr. Balfern refers directly to this section in any part of his letter. The only passage that bears upon it is this:—"We say, with a full perception of our own and Mr. K's. difficulties, they should believe with a faith that *does* save, and that when the Spirit of God helps a man thus to believe, he only helps him to perform his duty, and does not by that life or grace imparted create it." As this cannot be considered an answer to my argument, I only express my strong doubt of the adequacy and scripturalness of this statement concerning the agency of the Holy Spirit in the production of faith in the soul of a man.

The third section of my article is on "duty faith in relation to the law." Under this head the following principles and arguments are given for consideration:—*First*, The law is the instrument of moral government. The principle and intention of God's moral government must be unchangeable." "The law which we have does not, and consistently with its nature cannot contain any promise of mercy to transgressors, or provision for their recovery from the ruin and the guilt of their condition. It seems then inconceivable that the law, the nature of which is opposed to the bestowment of pardon, should yet comprise a principle or precept of duty adapted only to the transgressor, and prescribed intentionally to secure his forgiveness." *Second*, Faith, if it be a duty of the law, must be a work of the law as much as any other duty is. But that faith which is saving cannot be a work of the law; for salvation is "not of works, lest any man should boast; and, 'by the works of the law shall no flesh be justified in his sight.'" "*Third*, If saving faith be a duty of the law, then every believer is still under the law." "If the first act of faith be obedience to law, every subsequent act must be so too." "But the scriptures affirm that believers are not under the law, but under grace; and that we are 'justified by faith without the deeds of the law.'" The only passage in Mr. Balfern's letter which bears on the argument I have just now sketched is the one that I have already quoted in part, namely:—"That obligation to believe does not arise out of redemption which originates in divine sovereignty, but is related to the eternal, immutable, moral law of God, which, as it requires that all men should love God with all the heart, soul, and strength, also requires that they should *thus* believe on Him; and that in whatever form the will of God is made known, men should receive it, and conform themselves to it, &c." In the latter part of this quotation, as in others that may be pointed out, Mr. Balfern quietly assumes the question in dispute; as it is obvious that the thing to be proved is that God *has* made

known, as his mind and will, that unregenerate and unredeemed sinners should savingly believe on his Son. In regard to the statement that as the law "requires that all men should love God with all the heart, soul, and strength, it also requires that they should *thus* believe on him." I accept it without hesitation. As it stands with the emphasized "*thus*," it expresses my view exactly. That "intellectual assent" to the truths of God's revelation, which I maintain to be the duty of all men to whom that revelation comes, is within the capability of "the heart, soul, and strength" of a man, as such; but that vital faith, which only is saving, is beyond the capability of man, as such, and requires that strength—that spiritual life, which is imparted in regeneration. Hence, if God requireth of man according to what he *hath*, and not according to what he *hath not*, he does not require an unregenerate sinner to exercise a living faith. Mr. Balfern writes:—"Mr. K. says, 'God's will is that they should believe it with a faith that does *not* save them.'" I never wrote those words; and they are capable of a meaning very different from mine. They furnish one instance, out of several, of the inexact way in which Mr. Balfern uses his inverted commas. I should say:—That God's will is that men should believe with all their powers although such faith may not be saving.

Under the fourth head, namely, "duty faith in relation to the gospel," I stated and illustrated the following principles:—"*First*, That as the Old Testament contains much gospel, so the New Testament contains much law. It is needful to discriminate the one from the other in both cases." "*Second*, That the truths of the gospel, as well as those of the whole scripture besides, demand the intellectual assent and acceptance of all who become acquainted with them." "*Third*, That the forms of speech which may sometimes be employed to define a duty, are at other times used to point out the established connection between two or more things, or the consequences which will follow upon certain states of mind, or acts of life." "*Fourth*, That injunctions which refer to the exercise of Christian graces, imply that those to whom they are given have the principles of those graces in their hearts,—that they are the subjects of the regenerating operations of the Holy Ghost." I then continued:—"'By grace are ye saved, through faith; and that not of yourselves: it is the gift of God,'" &c. "We might have supposed that this passage was given for the very purpose of contradicting the doctrine of duty faith." "Is that *grace* which can be obtained only on the previous performance of a duty?" "Is that *grace* which demands an impossibility, and visits the non-performance of that impossibility with a double penalty?" "Is it consistent with the scriptural character of God, that his plan of salvation for a chosen people should be so framed as to necessitate the increased condemnation of those for whom no salvation is provided?" "If the doctrine of duty faith be found, in its relation to the atonement and regeneration, to involve an impossibility; if to derive it from the law were to flatly contradict the statements of scripture; and if its principle, tendency, and effect be diametrically and irreconcilably opposed to the spirit and tenor of the gospel, we may warrantably assume and maintain that all the passages in God's word which have been supposed to teach it, may be and must be otherwise interpreted." I do not find in Mr. Balfern's letter, advertised as a "reply," any direct reference to this section of my article.

Since Mr. Balfern charges me with "German neology" or "something worse;" since he ranks me with the "Socinian" in "setting up the *seeming* difficulties of depraved reason against the simple statements of the word of God;" and since he says, "this controversy, like all others, must be decided by the simple and unerring words of the Great Master himself," I wish that he had at once produced those passages of scripture, or "*one*" of them, which teach, without note or comment, without reasoning or explanation, that God has laid an imperative obligation on the unregenerate sinner, immediately on hearing the gospel to believe savingly on the Lord Jesus Christ. —I am, dear Sirs, sincerely yours,

H. KITCHEN.

Poetry.

IN MEMORIAM.

"He saith unto them, our friend sleepeth."—Jno. xi. 11.

She sleeps. As quits the weary child its game,
And on the mossy bank, in the cool shade,
Lies down to rest; unconscious of the name
Of Him whom guilt a terror dire has made:
So weary of the trifles and the joy
Of this vain life, however innocent,
New themes, new worlds, her happy mind employ,
On holy pleasures there as here intent.

She rests in peace. From all her labour freed.
As rests the toiler when his day's works o'er,
Homeward to kindred dear he hies with speed,
In their fond smiles fatigue to feel no more.

She finds repose. Her spirit upward borne,
On angel-wing to yon fair world above;
No more by pain and suff'ring to be torn,
Rests in the bosom of her Saviour's love.

And as in sleep the suff'rer dreams of health,
Captives of liberty, the slave of rest,
The tempest-toss'd of calm, the poor of wealth,
Even the songster of its downy nest:
So she now realises all the sum
Of happiness both human and divine;
Replete unto eternity to come;
The joy she long'd for now she sings—"is mine."
Honour and holiness the seraphs share,
But brighter and more costly she commands;
Sweeter her song (though all is perfect there),
Than all the music of angelic bands.

Now Bride of Christ, daughter of Deity,
Priestess and Queen of yon Jerusalem!
Welcome dear Saint to Immortality,
In our Redeemer's crown another gem.

Newmarket. JAMES SMITH.

Page for the Young.

MAY-QUEEN SUSIE.

The full moon had just risen, on a lovely evening towards the end of April; the sweet perfume of the lilac-trees had tempted Susie to her favourite seat on a green bank, covered with violets and primroses, and sheltered by a hedge of whitethorn, which formed the boundary of her father's garden. The first cuckoo of the year was heard repeating its soft note from a neighbouring tree, and the little girl listened to it with a delight known only to those whose hearts are in harmony with the beauties of Nature, and alive to the high and holy lessons she teaches. Susie had not long been enjoying the calm beauty of the scene, when she thought she heard a deep sigh quite close beside her. She started up, and looked through the hedge, but could not see any one; and, fancying she had been mistaken, she again sat down, but soon the sound was repeated, and this time she could not rest satisfied till she had ascertained the cause of it. She passed through a gate into a cornfield, through

which a path led to the parsonage, and immediately perceived a poor old man on crutches, leaning against a tree, and apparently in great pain. Susie looked at him with a pitying glance and said—

"You seem very ill to be out so late, and alone. Is there anything I can do to assist you?"

The poor old man looked surprised at the little girl's kind manner (for he had before met with only cold and suspicious glances from the passer-by), and said: "I have at last met with some one who will pity my misfortunes and believe my story. You see," he continued, "that I am poor and old; but I had a good son who took care of me while he lived; but now that he is gone, no one cares for the helpless old cripple, and for the last three or four nights I have wandered about in the open air, for want of a few pence to pay for a lodging; but I know that it will soon be over, and I shall soon be with my dear son again—as I have often prayed since he was taken from me."

Tears were running down Susie's cheeks, as she said to the old man, "Follow me to the house, and I am sure my father will help you. He is steward to the rector, and he will tell him your story, and ask his advice and assistance."

Susie prevailed on the old servant to give the exhausted cripple a comfortable meal, and to spread a covering on some straw in one of the out-offices, where he soon fell into a peaceful sleep; and when her father came in she related all the circumstances to him, and, so far from being displeased with what she had done, he felt thankful that his little daughter was so kind and tender-hearted towards the unfortunate; and he promised to see the old man before he went to his work the next day, and to try what could be best done for him. It was long before Susie fell asleep, so much were her thoughts occupied by the evening's adventure, and her heart was full of joy at having been the means of rescuing a fellow-creature from such a miserable condition; and before the household had assembled for their early breakfast, she was dressed and carrying some fresh milk and bread to her poor friend. On opening the door she perceived him lying motionless, and, as she thought, still asleep; but, at that moment, she was joined by her father, who, going up to the rude bed, found that the old man was dead, his hands still folded in the attitude of prayer, and with an expression of perfect peace on his countenance. Susie burst into tears when her father told her that the old man was now beyond the reach of human aid or sympathy; but she was comforted by the thought that she had soothed his last hours, and she felt that there can be no greater happiness in life than that of lightening the sorrows and supplying the wants of others. The story soon spread through the village, and every one was loud in praise, of Susie's behaviour; she, however, shrank from speaking on the subject, and when any of her young companions alluded to it, she merely said she was sure any of them would have done as much, had they been in her place. But in a few days after, when, as was still the custom of the village, a May-Queen was to be chosen, Susie could not resist the unanimous wish of her play-fellows to bestow on her that mark of their affection and esteem.

The wreath of early summer flowers with which they crowned her soon withered; but the happy recollection of a kind and charitable act remained forever; and, as Susie grew to womanhood, she preserved the same gentle and loving disposition, and was not only the pride and joy of her father's house, but brought sunshine into many a poor and wretched home.

Aim at pleasing God in all things, and you will never go far astray.

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal minds,—if we imbue them with high principles,—with the just fear of God, and of their fellow-men,—we engrave upon those tablets something which no time can efface, but which will brighten to all eternity.

Reviews.

New Works by Elliot Stock, 62, Paternostor-row, London, E.C.

I. *Essays and Discourses on Popular and Standard Themes.* By T. W. Tozer, Minister of the Firs Congregational Church, Dudley. Cloth, lettered. Pp. 374.

II. *The Imprecatory Psalms.* Six lectures, with other discourses. By Rev. R. A. Bertram. Cloth, lettered. Pp. 194.

III. *Personal Recollections of The Honourable George W. Gordon, late of Jamaica.* By the Rev. Duncan Fletcher, late of the London Missionary Society. Cloth, lettered. Pp. 196.

I.

We regard it as a favourable sign of the times that so many volumes of sermons are now issuing from the press. A few years back such books were a complete "drug" in the market—scarcely any body would look at them—but now such works are frequently announced, and are extensively read. We take these facts as evidence of two things; the first, that the average standard of pulpit excellence must have risen; and the second, that the popular taste has improved as to its appreciation of the Divine ordinance of preaching. Are we right in these conclusions?

Mr. Tozer's book does not present us with the highest order of pulpit eloquence, but it contains discourses which are of fully average excellence. We are no where startled by the utterance of striking and sparkling thoughts, but we always find the doctrine to be sound, the exegesis to be correct, the spirit to be devout, and the style clear and chaste. The evident aim of the preacher in all these discourses is to do good by setting the truth of God plainly and earnestly before his hearers. We shall be much deceived if Mr. Tozer has not a large circle of appreciating readers. The following extract is a fair specimen of our author's style. It occurs in the discourse on Christian assurance:—

"You may not be able to give a philosophical, or even a Scriptural account of the means or steps by which you have come to be what you now are; but, comparing your present with your former self, you can say, 'Whereas I was blind, now I see.' You have undergone a moral change. Call that change by whatever name you please; even to your modest diffident self there is no doubt of its reality. That transformation is not a modification of your former self, but a new creation. Those graces of faith in Christ, and love and obedience to God, are not the fruit or flower of your natural virtues, or the results of your religious training, but the effects of a new principle implanted in your heart by the Spirit of God. Rest assured, then, that if these fruits of righteousness are found in your daily life, you have been born again, you are a son of God, and if a son then an heir of God, and a joint heir with Christ Jesus." (P. 209.)

"The remoter effects of the new birth, or the consequences of regeneration, can only be named. They are sanctification, assurance, increase of grace, and perseverance to the end." (P. 312.)

From these extracts our readers will see that Mr. Tozer magnifies the grace of God in the salvation of men. We very cordially recommend his book.

II.

This is a good work on a very difficult subject. Many holy men have felt themselves to be perplexed by the curses and imprecations, so sternly pronounced in some of the psalms. It is with this solemn question that Mr. Bertram deals. He does not dispose of the difficulty as David Thomas, D.D., Editor of *The Augustine Hymn Book* does in the following coolly blasphemous words:—

"In many of the psalms, as well as in other poetic portions of the Holy Word, there is much that is local and temporary in application, and in some cases even questionable in spirit and morality.(!) The writer seems at times even to have lost his temper,(!) and to deal too frequently in imprecations; and yet, modern congregations are found chanting these objectionable utterances.(!) . . . . How monstrous for a congregation to sing such utterances as these."(!)—*(Preface, page v.)*

How Dr. David Thomas can regard as portions of the *Holy* Word psalms which he pronounces questionable in spirit and morality, written in a bad temper, objectionable utterances, and monstrous for a congregation to sing, is to us a mystery! If Mr. Thomas's view of these psalms be correct, they are not holy, but positively unholy utterances, and are a disgrace to the men who wrote them. We recommend all who entertain this view to read Mr. Bertram's book. They will find it helpful to a better estimate of the true moral dignity of the imprecatory psalms. Mr. Bertram has exhausted the subject. He has done good service to the cause of biblical truth by the publication of his thoughtful and earnest book. Our readers must get it and read it for themselves. We can assure them that it will repay a very careful perusal.

III.

THE Rev. Duncan Fletcher does not understand the happy art of biography writing. Nearly one half of this little book of 196 pages consists of quite irrelevant matter. The first *ten* pages are occupied with a description of the author's own voyage out to Jamaica, and all its accessories, sea sickness included. And this at the outset of a book which every one takes up thirsting for information respecting the noble man whom the myrmidons of Governor Eyre judicially murdered! Then, too, each chapter is closed with lengthened reflections by the author on the meagre information presented in the chapter; the reflections often reading like fragments from old sermons, and being longer than the information which they supplement. The last chapter on the History of the Jamaica Outbreak is simply an acknowledged reprint bodily of the article that appeared on that subject in *The British Quarterly Review*. Mr. Fletcher's style, too, is most grandiloquent and inflated, utterly out of keeping with the calm and judicial strain in which biography, and especially such a biography should be written. Most of the information here given was already before the public, it is simply collected and edited. In short, a good life of Mr. George W. Gordon, the Jamaica martyr, has yet to be written.

In default, however, of a better, we recommend our readers to read this one. It contains no statements that are not capable of the clearest proof, and does justice to the memory of a noble man, who fell a victim to the tools of the most corrupt and profligate government that ever cursed a British colony. Thank God the administration of Jamaica affairs is now in different hands. Public opinion in England, too, has pronounced its emphatic condemnation of "the judicial murder" of Mr. George W. Gordon.

Psalms and Hymns for Public, Social, and Private Worship. Prepared for the use of the Baptist denomination. Revised Edition. Pearl, Double Columns. Levant, Gilt. Price 1s. 4d. London: Published for the Trustees by J. Haddon and Co., 3, Bouverie-street, Fleet-street.

THIS is a revised edition of the very best selection of psalms and hymns that we have in the English language. The names of the authors, and the dates at which the hymns were composed, are given with each hymn, so as to avoid the trouble of referring to an index for this interesting information. The price, 1s. 4d., is wonderfully cheap. Congregations intending to change their hymn book cannot do better than adopt "Psalms and Hymns." The profits are divided among the widows of Baptist ministers.

We have also received the following, published by W. H. Collingridge, 117, 119, Aldersgate-street, London:—

Old Jonathan; or, The District and Parish Helper. Volume for 1866. Price 1s. 6d. A capital number, full of interest, and worthy of extensive circulation.

The Gospel Magazine for May, June, July. Price 6d. Edited by D. A. DOUDNEY, D.D.

A Protestant Catechism. Price One Halfpenny.

Published by Elliot Stock:—

The Written Word; or, The Origin and History of the New Testament Writings. By Rev. J. MARTIN, B.A.

Deeply interesting, and very instructive.

Concerning the Collection; a Letter to Christian Churches. By John Craps. A capital defence of the system of weekly giving.

Weekly Communion; a Privilege and Duty. By Charles Morgan, Baptist minister, Jarrow. Price One Penny.

The Waters saw Thee. By the Rev. W. Cowell Brown. A sermon on a life boat disaster. Price 2d.

Ritualism Anti-Christian. Published for the Braintree and Bocking Protestant Association.

The London Quarterly Review. For July, 1867. An admirable number.

The Scattered Nation. For May, June, July. Price 4d. All very interesting.

Published by Arthur Miall, Bouverie-street, Fleet-street, London:—

The Fictions and Fallacies of the Rev. J. D. Massingham exposed; being a lecture delivered by the Rev. W. Walters.

Mr. Massingham weighed in the Balances and found wanting. By Rev. W. Walters.

The Religious Objections to the Union of Church and State. By Rev. W. Walters.

The above are three spirited pamphlets on the church and state controversy. We cordially commend them.

The Watchmen of Ephraim. For May, June, and July. W. Macintosh, 24, Paternoster-row, London. Price 6d.

Peace: Personal, Relative, Ecclesiastical and National. By a Philanthropist. Davenport, Stockport.

The Educational Uses of the Proverbs of Solomon. By Robert Skeen. London: G. Norman, Maiden Lane, Covent Garden. Price 3d.

Clifton Sermons, The Little Gleaner, and the Sower. London: Houlston and Wright, Paternoster-row. All for May, June, and July.

We desire distinctly and earnestly to commend the following additions to the publications of the Baptist Tract Society.

No. 309, *Prisoners set at Liberty.* Pp. 4.
„ 310, *Character and Condition.* Pp. 4.
„ 311, *Sight Seeing.* Pp. 4.
„ 312, *Helpers and Hinderers.* Pp. 8.
„ 313, *Menno, a Roman Catholic Priest who became a faithful witness for God.* Pp. 8.
„ 314, *Dissolving Views of Scenes described in the New Testament.* Pp. 8.
„ 315, *She loved much.* Pp. 8.
„ 316, *The Immersion of 3000 Disciples on the Day of Pentecost.* By W. Hill, formerly of Orissa, in India. Pp. 4.
„ 317, *Reasons for Renouncing Infant Baptism.* By David Young, for 24 years Presbyterian minister. Pp. 8.
„ 318, *Kriskna Pal, the first Hindoo in Bengal who broke the chain of Caste by embracing the Gospel.* Pp. 8.
„ 319, *A Sabbath in a Ritualistic Church in England.* By J. A. Wylie, L.L.D. Pp. 8.
„ 320, *The Welsh Baptists.* Pp. 12.
„ 321, *A Word in Season from a London Cabman.* By T. Lomas, Leicester. Pp. 4.
„ 322, *Peter Waldo, and the Faithful Witnesses of the Twelfth Century.* By Samuel Coulin, of Scarborough. Pp. 8.
„ 80, *A Young Sailor's account of Himself.* Pp. 2.

For the young.

„ 33, *The Early Gathering of Ripe Fruit.* By D. Ashby, Whitlesea. With cover. Pp. 8.

We would draw the especial attention of our readers to the admirable Circular Letter of the Norfolk and Suffolk Association of Baptist Churches for the year 1867. The writer is brother S. K. Bland, of Beccles, and the subject is, *The Christian's Imitation of Christ.* This important topic is treated in a truly edifying, scriptural, and masterly style; while the spirit throughout is intensely devotional and tender. Our souls were refreshed by its perusal. It may be obtained of the printers Read, Crisp, and Moore, Beccles, Price 3d. At this price two or more copies will be sent post free.

Intelligence.

STRICT BAPTIST MISSION.

The sixth annual meeting of this mission was held on Tuesday evening, July 2nd, at Keppel Street Chapel, London. Mr. S. Milner presided, and E. J. Oliver, Esq., opened the meeting with prayer. From the report we gather that this Missionary effort was commenced at Keppel St. Chapel with the view of ascertaining whether a more simple and scriptural mode of sending the gospel to the heathen than was afforded by the large societies at present existing, might not be successfully tried amongst Strict Baptist churches—one which in the language of the Report, "should bring the Missionary who should be employed, and those who contribute to his support, into more direct communication,—which should guard the independence of the churches,—and which should permit of simplicity in its working, and economy in its expenditure." We find that the effort has been so far successful that another Missionary has been added during the past year, Mr. Henry Thomas—who labours at St. Thomas' Mount, near Madras, under the superintendence of Mr. Doll, Baptist minister in that city—and who appears from the extracts given from his journals to be a faithful, laborious and devoted servant of Christ, working with zeal and assiduity amongst the Hindoo, Mohammedan, and Roman Catholic population of that district. The principles on which this Mission is based will appear from the following extract:—

"With the *precept* for our warrant, the *promise* for our support, we also desire to recognise the *purpose* of God in this and all other efforts to spread the gospel where it has never yet been known. We cannot affirm, as some have done, that we have nothing to do with the purpose of God in this matter, but only with his preceptive authority. This might be the case if God had not revealed to us his purpose and design in sending the gospel to the nations of the earth—even "to take out of them a people for his name." But as he has made his purposes known, though they are among his "secret things" as to the individual objects, they are among his "revealed things" as to the fact of their existence, and, therefore, among the things which "belong to us," devoutly to recognize, in all our efforts to spread the gospel. And an intelligent view of their nature and scope, should, we believe, regulate all our activities and expectations in missionary efforts, whether at home or abroad. In this spirit we have pursued our course hitherto, hoping that it may please God to employ our feeble instrumentality in accomplishing his sovereign purposes of mercy, in the places where our Mission is carried on, and exercising a moral and educational influence even where direct spiritual results are denied."

The Report concludes as follows:—

"We again thank our friends who have so freely and kindly seconded our efforts by their contributions during the past year. It has often been a reproach to us, as Baptists, adhering to apostolic truth and practice, that we are deficient both in missionary feeling and liberality of action. It is true we have held aloof from many whose principles and modes of action we could not approve, but this is no more than all do who act with honesty and consistency in religious matters. But the support accorded to this small Missionary undertaking is sufficient proof that Strict Baptists can support an effort to send the gospel in its purity to the heathen, on the simple plan marked out by Scripture. In some places the contributions of our friends have been increased, and in others we have received support from friends unknown before. Our young friends have, as usual striven nobly to aid us, the contributions from Sunday scholars and teachers amounting to no less than £65. For all these sources of help, we render thanks first to that God who disposes the heart to feel, and the hand to act, and next to those who have felt and acted with us in this good cause. Through the coming year we shall aim to keep our friends fully aware of our proceedings and progress, specially and frequently to remember at the throne of grace the labour of the two missionaries, who are labouring in their names and on their behalf in the vast and populous empire of India."

The Treasurer's Report showed that £170 has been received during the past year, and that a balance of

£76 remained in hand. It was stated to be in contemplation to open schools for the instruction of the natives in the places where the Missionaries labour.

The adoption of the Report was moved by Mr. Palmer, of Homerton, in a speech of some length in which he expressed his strong approval of the mode of action employed by this mission, by which one or more churches combine to support a missionary in heathen lands. Mr. Stokes, of Manchester, moved the second resolution, which was as follows:—"That this meeting has heard with much pleasure of the extension of this Mission to another part of India, and trusts that through the power and blessing of the Holy Spirit great moral and spiritual good may result from the teaching and preaching of the Missionary employed in that locality. Mr. Stokes dwelt at length on the desirability and importance of a broad and extensive union among Strict Baptists generally, to carry out their own views and objects both at home and abroad. The resolution was seconded by Mr. Wilkins, of Soho Chapel, Oxford-street, and the meeting was concluded by singing and prayer. The attendance was encouraging and gave good hope of growing interest in the aims and objects of this missionary effort.

BAPTIST THEOLOGICAL INSTITUTION, CHAMBER HALL, BURY.

The first annual meeting of the friends and supporters of this college, which was established on the 3rd, October, 1866, was held on Monday afternoon June 24th, in a large marquée erected for the occasion on the grounds in front of Chamber Hall. There was a numerous attendance, and among those present were the Rev. E. Parker, of Farsley, near Leeds; Rev. J. Parker, Salendine Nook, near Huddersfield; Rev. J. Bloomfield, and the Rev. J. S. Anderson, of Bradford; Rev. H. Dowson, Rev. F. Howorth, and Rev. Joseph Harvey, of Bury; Mr. Councillor Whitehead, Bradford; Mr. R. Hindle, Haslingden; Mr. S. Howorth, of Stacksteads, and Mr. W. Watson, of Bradford, (treasurers of the institution); Mr. E. J. Oliver, London; Mr. J. Houghton, Liverpool; Mr. H. Wilkin, London, &c.; Mr. M. Illingworth, of Bradford; Rev. J. Webb, London; B. Evans, D.D., Scarborough; and a numerous gathering of ministers and gentlemen.

Rev. H. Dowson, president of the college, occupied the chair. The report stated that ten young men, earnestly recommended by the churches to which they belong, have been sustained during the whole or part of the session by the funds of this society. One of these is from the church at Hamburg, and another from the Baptist church, Paris, and who was formerly a priest of the Romish Church, in Naples; the rest from various parts of the kingdom. Of these, eight had finished their probationary course, and having passed their examination have been received on the foundation. One of these having been under the care of the Rev. T. Dawson, of Liverpool, previously to the establishment of the college, still remains under his tuition. The president has much satisfaction in giving his testimony to the piety, diligence, and exemplary Christian excellence of each and all of these young brethren. The arrangements by which, whilst all the students dine at the president's table, some of them lodge with Christian families in the town, has been found very advantageous. The beneficial effects of this arrangement cannot be too highly estimated. An important feature in the institution has been the continued exercise of the young men in evangelistic efforts. Weekly services have been regularly sustained, in private houses, in the school-room connected with the Baptist chapel, and latterly in the open air, where large congregations, chiefly of working men, have assembled to hear "the words of this life." On the Lord's day, the students have with slight exceptions been engaged as supplies in the counties of Yorkshire, Lancashire, and Cheshire. The demands upon the college for preachers have not unfrequently more than exhausted the means of supply, and other denominations besides our own

have availed themselves of the services of some of the students of this institution. The committee record with satisfaction the fact that sermons and addresses have been delivered during the session by the students, to the number of about 400. Dr. Evans, of Scarborough, had delivered a course of lectures on Church History, and Mr. F. Carson, of Salford, had gratuitously given lessons in Phonography. Rev. J. Bloomfield moved the adoption of the report, and expressed his confidence in the institution, Mr. Councillor Whitehead having seconded the proposition, it was carried. Mr. S. Howorth, treasurer, then read the financial statement, from which it appeared that the expenditure for the year had been £726 14s. 6d., and the income £918 19s. 2d., leaving a balance in hand of £192 4s. 8d. The statement was received with evident satisfaction. Votes of thanks were given to the various officers of the institution. The proceedings closed with a discourse by Mr. W. H. Ibberson, one of the students, from 2 Cor. v. 21. After tea, a sermon was preached in the Baptist chapel, Knowsley-street, by Rev. J. Webb, of London, from Philippians i. 27.

NORTH-WESTERN ASSOCIATION OF BAPTIST CHURCHES.

The meetings of this association were held in the Baptist Chapel, Irwell Terrace, Bacup, on June 26th, and 27th. On Wednesday, the 26th, at three p.m., the brethren and friends assembled in considerable numbers. Mr. J. G. Hall, pastor of the Irwell Terrace Church, was chosen moderator; he proceeded to read the letter from his own church, in which the ministers, messengers, and other friends were cordially greeted, and kindly welcomed into their midst; he then called for the reports from the churches composing the association (fourteen in number) which were generally of an encouraging character, exhibiting in their statistics a clear increase of seventy-seven. In the evening at 6.30 Mr. T. Dawson, of Liverpool, read the Scriptures and prayed, and Mr. John Brown, M.A., of Oswaldtwistle, preached on the conversion of the Philippian jailor. After this an open air service was held, when Mr. Dawson and Mr. Greening, of St. Helens, addressed a large concourse of people. On Thursday morning at seven o'clock, Mr. Harvey, of Bury, conducted a prayer meeting. Mr. Greening, of Chamber Hall College, gave an earnest address on prayer. This meeting was felt to be a happy season, the spirit of grace and of supplication was richly poured out from on high. It was good to be there. At 10.30 a.m., Mr. T. Vasey, of Lumb, read the circular letter, which contained a lucid and powerful exposition of the nature and design of Christian fellowship. Addresses were then delivered by Mr. Cossy, of Liverpool, and Mr. Hargreaves, of Waterfoot. In the afternoon the business of the association was transacted. Amongst other resolutions adopted by the meeting, we notice the following, viz.: — "That the next association be held at Waterbarn on the first Wednesday and Thursday in July, 1868." "That the subject of the next circular letter be 'Worldly conformity and its attendant evils,' and that Mr. Dowson, President of the College at Chamber Hall, be the writer." "That the College under the presidency of Mr. Dowson be recommended to the practical sympathy of the churches, and that brethren Dowson and Harvey, of Bury, be elected honorary members of this association. In the evening at 6.30 the closing service was held, brother Smith, of Bacup, read the Scriptures and prayed, and brother Dowson preached from Psalm lxviii. 11, 12. The meetings were found to be rich in spiritual profit—cordial and harmonious in spirit—well attended throughout. May the glory of God and the well being of precious souls be promoted thereby.

CEYLON.

Formation of a New Baptist Church.—On Wednesday the 10th April, a religious service was held in the Grandpass Baptist Chapel, Colombo, connected with the formation of a New Baptist Church. The

Pettah Baptist Church with which most of those who have joined the new interest were previously connected, adopts the practice of mixed communion, in consequence of which, all who have a conscientious objection to join with unbaptised persons in the celebration of the Lord's Supper, exclude themselves from the communion. In the year 1858, six members were forced to resign from the Pettah Church on this account; this year for the same reason two more members sent in their resignations. Many others are holding the same views, not wishing to give up, as they do not wish to join the Singalese Church (who are also Strict Communionists), but this new English Church affords them an opportunity to act according to their sentiments. The little cause at present consists of four brethren and two sisters. When will the Strict Church send us one of their Missionaries? As there are two English Baptist Churches now in Colombo, and as we meet in the Singalese Baptist Church, we have therefore called our church the "English Strict Baptist Church."

BAPTISMS.

North Frederick-street, Glasgow.—Pastor T. W. Medhurst has been privileged to baptise twenty-three professed believers since the beginning of the year. Jan. 17th, one; Feb. 3rd, three; Feb. 22nd, one; March 2nd, two; March 3rd, four; March 31st, two; April 28th, four; and June 2nd, six.

Haslingden, Pleasant-street.—May 31st, one, the mother of four of our members; June 2nd, ten; by Mr. Prout.

Farsley.—May 5th, three; June 2nd, three, two of them sons of one of our deacons; by Mr. Parker.

Ogden, near Rochdale.—On the first Lord's Day in June, six believers were immersed by our pastor L. Nuttall. The service was additionally interesting, as two of the candidates were aged friends and four of them were youthful disciples.

Kilmarnock, N. B. — One, by E. J. Stobo, on July 7th. The candidate was a Missionary in connection with the Established Church.

Salendine Nook, near Huddersfield.—The Rev. J. Parker, pastor of the church baptised seven persons. (No date given).

DEATHS.

On Sunday, June 23rd, Charlotte, the youngest daughter of Mr. William Taylor, of Milnsbridge, was called to her rest, after a painful affliction of seventeen weeks. Her mortal remains were committed to their long home by her pastor Mr. Chadwick, amidst the tears of a large assembly on the 27th instant, being the first anniversary of the day when she confessed her faith in Jesus, and her wish to be numbered amongst the followers of the Lamb. She had just completed her 26th year. Her life was full of promise for the future, but the Master counted that she was worthy of nobler service than could be found below, and said unto her, "*Come up hither.*" Her end was perfect peace. "*All the storms will soon be over,*" was a favourite expression during the time of her sickness, and in peculiar sympathy with it, were the last words uttered in the ears of her pastor, on the night before she entered upon eternal day.

"Safe into the haven guide,
Oh, receive my soul at last."

The closing song of earth was the beautiful strain of "Jerusalem the Golden," and the voice that had thrilled so many hearts in the earthly temple was heard no more till it joined the sweeter music of the celestial land. Her short life in the service of Jesus was not spent in vain, and the crown she wears will not be starless. She was beloved by all who knew her, and her loss is universally deplored. Nevertheless the sorrow is mingled with much of joy. She has departed to be with Christ which is far better, and but a few short years will intervene ere those who prized her so dearly here, shall meet her in the better land where parting is no more. Youthful reader if yet unsaved hear what the voice from heaven proclaims—"Remember *now* thy Creator in the days of thy *youth*."

On the 6th July, at the residence of Ben Haigh, Esq., Croft House, Quarmby, Mr. Ewan Cameron, of Rannock, Perthshire, died of inflammation of the bowels, after only five days illness, which he bore with Christian meekness, and resignation, although his pain was of the most excruciating kind. He never doubted his interest in that Saviour whom he had recommended to others. He often said that if his work was done all would be well. Being 350 miles away from his relations to whom he was endeared, he was of course anxious about them knowing that his decease would be such a shock to them. This together with the church at Quarmby, were the only matters about which he showed any anxiety, for they were both near and dear to him. His remains were removed to Scotland for interment, on the 10th instant. He leaves a great many attached friends here and elsewhere to grieve and sorrow over him. Mr. Cameron was a native of the Highlands of Scotland, of a respectable family, by whom he was held in high estimation. His friends perceiving in him considerable ability he was sent to study for three years at St. Andrew's University, where he acquitted himself most satisfactorily. Having finished his classical studies, and having a strong desire for the ministry of the Gospel, it was a question whether he should complete his studies in the Divinity Hall of the University, or come to England, to study divinity in one of the Baptist colleges, to which denomination he was devoutly attached. Having determined upon the latter course, he came to Rawden College, near Leeds. After the preliminaries necessary to secure admission into the college, he entered as a three years' student, where he secured the ardent respect of both tutors, and fellow students. The infant church at Quarmby being partly supplied from the college, the Principal sent Mr. Cameron to supply last October, and the church having prayed that they might be Divinely directed to a suitable pastor thought he was the man that might suit them, and determined to ask him to spend the Christmas vacation with them, during this time the attachment on both sides became more close and intimate, and they determined to give him a call to the ministry in their midst, which he accepted. The friends were looking forward with pleasure to the time when Mr. Cameron would have exercised among them the more than ordinary gifts with which providence had endowed him; for he was a sound divine, a scholar of considerable acquirements, a faithful minister, a thorough gentleman, and a humble Christian. It was hoped that he would be the first minister at the new chapel which is in course of erection at Lindley, and which, when complete, including the schools, will cost between £5,000 and £6,000. On the 30th June, he preached in the open air to perhaps 2,000 persons, with unusual earnestness, an admirable sermon from the text, "Thanks be unto God for his unspeakable gift." From the time he was attacked by the disease everything was done that attention and medical skill could effect, but in vain, and his death took place as we have stated. To the deep grief of hundreds he is taken away. He was ripe for eternity, and God has come and reaped his own, and although it may baffle our knowledge it is God's time, and therefore it must be right, and we must submit. "His ways are not as our ways, neither are His thoughts as our thoughts." "The Lord gave and the Lord has taken away." May we be led submissively to add, "Blessed be the name of the Lord."

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By the Treasurer.

Rev. G. H. Holland, Southampton	S.	0	10	6
George Gould, Esq., Loughton	S.	0	10	0
Mr. G. Pearson, London	S.	0	10	0
Mrs. Daniel, London,	S.	0	10	0
Mrs. Daniel,	D.	0	5	0
Mr. F. J. McRitchie Lewisham	S.	0	10	6
Mr. S. Toone, London	S.	0	5	0
Mr. J. Briscoe, London	S.	1	1	0
Mr. T. Pillow, London	S.	0	10	0
Mr. Read, Brighton	S.	0	10	0

By Mr. Whitehead.

A Friend, Rochdale	D.	0	10	0
Robinson Hindle, Esq., Haslingden,	S.	1	0	0
Rev. W. Stokes, Manchester, 2 yrs.	S.	0	10	0
Rev. S. H. Booth, Birkenhead	S.	0	5	0